1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

which they are the head, whom they are appointed, indeed, to govern, but between whom and themselves intimate ties of connexion and relationship may exist, or at least, did exist in the beginning of time. They are, in fact, according to their opinions, only the first among equals, the legitimate hereditary sovereigns of the whole animated race, of which they are themselves a constituent part. Hence, in their languages, those inflections of their nouns which we call *genders*, are not, as with us, descriptive of the *masculine* and *feminine* species, but of the *animate* and *inanimate* kinds. Indeed, they go so far as to include trees and plants within the first of these descriptions. All animated nature, in whatever degree, is in their eyes a great whole, from which they have not yet ventured to separate themselves. They do not exclude other animals from their world of spirits, the place to which they expect to go after death.

I find it difficult to express myself clearly on this abstruse subject, which, perhaps, the Indians themselves do not very well understand, as they have no metaphysicians among them to analyse their vague notions, and perhaps confuse them still more. But I can illustrate what I have said by some characteristic anecdotes, with which I shall conclude this chapter.

I have already observed* that the Indian includes all savage beasts within the number of his *enemies*. This is by no means a metaphorical or figurative expression, but is used in a literal sense, as will appear from what I am going to relate.

A Delaware hunter once shot a huge bear and broke its back bone. The animal fell and set up a most plaintive cry, something like that of the panther when he is hungry. The hunter, instead of giving him another shot, stood up close to him, and addressed him in these words: "Hark ye! bear; you are a coward, and no warrior as "you pretend to be. Were you a warrior, you would

* See Page 84.